/190 cont./

684 682 When the abortion is provoked by the woman when she is in an advanced stage of pregnancy, the husband demands compensation payment, and the act is considered a homicide.

684 838 An offense of a very grave character for an individual and his relatives is the attempt made by a homosexual to abuse him. Generally, this aggressive act is directed against defenseless young boys, who can be physically forced to submit. Their relatives demand compensation payment, not only for the physical molestation suffered by their relative but for the psychological and social significance of the offense, which completely devolves on them.

684 839 Exhibitionism of a sexual type is considered a punishable act because it entails an offense against the modesty of those present, and if /191/ the spectator is a person of high standing, it implies moreover a grave offense to his high status which demands respect from others; in this case the payment is greater and may cause strong reprisals to be taken against the offender's relatives. These offenses may refer to homosexual practices, suggestions or representations real or imaginary of copulation, or exhibition of the genital organs. Both sexes may undress in public without the spectators feeling offended, as happens at the public baths, where the women bathe without concern, taking care to cross their legs. The man holds the penis to his waist in a way that his hairiness covers him and so does not offend the modesty of the bystanders.

684 Other aspects which have to be taken into consideration are the offenses that the woman can inflict on the man during married life. Let us remember that Guajiro women, even to this day, are bought without their wishes being taken into account, and that those who cannot avoid this marriage -- by means of suicide, flight, or breaking with the community -- may refuse to cohabit with the husband imposed on them or to satisfy his sexual desires. The man then abandons such a woman or demands compensation payment for the pain her attitude has caused him and refuses to resume his position as

[21cont.]

755 796 When the patient shows signs of improving, a fiesta is organized consisting of chicha-maya dances and feasting. For this event they prepare in advance all that will be offered to the participants; chicha made from chewed corn, plain or sweetened with panela according to the economic situation of the sick man's family. The dance lasts one or more days and nights, as ordered [534] by the shaman, the only musical instrument used being the drum. In order to end the fiesta, two or three steers and several goats and sheep are killed if the hosts are rich. At four or five o'clock in the morning, according to the shaman's wishes, the sick person is taken from his bed, and the curer himself bathes him with [515] soap and water, after which he is again carried indoors and is permitted to stay up, but not to leave his dwelling. Slowly he resumes normal living and the everyday diet. If the patient should have a relapse, [22] the treatment is repeated. The process of these cures may last up to two months, according to the patient's condition.

No one is actually invited to the fiesta which is organized [574] by order of the shaman when he has succeeded in curing a patient. When people find out that such a fiesta is about to be given from the characteristic beating of the drum, they approach without being invited and take part, joining in dancing [273] the chich-amaya. The women are offered a bowl of chicha made from chewed corn to take to their homes to drink there with their families. Men are given rum or chicha. The women wear with 291 great pride their long ample robes, which cover them to the 755 ankles, their waireñas, or leather sandals with toe pieces made 796 of knitted wool and adorned with large tassels of the same ma- 556 terial, and a pañuelo around their heads, the corners of which hang down their backs. If they are wealthy enough, they complete their personal adornment with anklets and bracelets of coral and necklaces of gold or tuma. The men also wear their finest robes, which, hanging from one of their shoulders, cover the upper part of their bodies. This is complemented by a wide sash used to support the loincloth [guayuco], wider than the one commonly used, that is, than that used in their daily 755 work. If animals are sacrificed — which depends on the wealth 796

5: Simons K-5 (ca. 1882) 1885
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bed of a watercourse. As the season advances, and the water recedes, they either dig after it or search for a lower level. Wells of 30 to 40 feet are very common. The water is reached by a staircase cut in the sand with an easy incline. Wells are easily distinguishable from a distance by the water-troughs, hollowed out of divi-divi trees, and called canoes. These are of the most distorted and grotesque shapes, and serve to water the herd. This is very hard work for the poor Indians during the summer months, and usually employs the whole day. Water from wells if taken early in the morning is always clear and cool. When bathing at a well the Indian uses a canoe; if he stops to drink, a bath invariably follows. Every well has a name, and the country is perforated by them like a mining camp. The wells of Chimaro are phenomenal; dug out on the sea-shore, on a narrow strip of sand 100 yards in breadth, with the sea on one side and the salt-pans of Chimaro, with layers of salt many feet thick, on the other, the water is, notwithstanding, perfectly fresh. There are seven holes about 10 feet deep. I may mention that Parashi is the name of a celebrated well dug in the river that drains the eastern flank of Ruma. It means "salt," probably because the water is brackish.

Second in importance are the water-tanks or *casimbas*. These are sometimes natural, as a small lake at the foot of Ruma and the casimbas of Cojua, filtrations from the river Naima, forming a large lake in the rainy season and many small dirty pools in summer, but nature aided by art is the rule. Some are immense undertakings, and large sheets of water, calculated to last a summer through if not too severe; such as Ariapá, the casimba of Puerto Estrella, a large crescent-shaped piece of water of about a quarter of a square mile. The water of these casimbas is always muddy and filthy for drinking purposes. The herds are driven in, and every Indian that passes is sure to bathe, so that in time almost a skin of grease forms on the top; and yet in places where they are it is the only water to be had, truly meat and drink combined.

The Goajira coast abounds in harbours and bays, but none of much importance. Between Rio Hacha and Cabo de la Vela, in the extensive bay formed by the latter, anchorage is found almost all along the coast. Numerous roadsteads have become known through the commerce with the Indians, and quite a large trade is carried on in the small coasting schooners. Further along the coast are three large bays. The first, or Portete, is a large bay, well protected from the easterly trades, and is certainly the best port along the coast. Unfortunately the entrance is narrow, intricate, and with shoals. The next, Bahia Honda, is almost a complete oval, some eight miles long by three miles broad, and with an entrance of nearly three miles broad. It is separated from the sea by a stone wall from 60 to 80 feet at the highest, but not enough to protect the bay from the strong easterly winds that blow with such force here. It makes but a poor harbour, the surf inside during the afternoons pre-

5: Simons K-5 (ca. 1882) 1885
SC13 Goajiro SC13

302 291 called *pura* if made of plaited straw, and *capanas* if made of wool, with large tassel (worn behind). The two can be combined and adorned with a couple of feathers in front. When made entirely of feathers, it becomes *toróma*. An Indian's toilet would not be complete without [293] a *kapiquito*, a piece of leather fastened round the left wrist by a twist of wool to receive the recoil of the bow-string when shooting. Paint is 302 common to both sexes, and in excess. They assert that it saves their complexions from the sun. The last thing an Indian does, on mounting horse for the day's journey, is to call for the powder-box, and plentifully besprinkle his face. The powders *mapuatepo* or *marua* are rotten wood; [386] *guanapai*, a black stain from a wild nut; and *parisa*, very popular among the fairer sex, is the colour extracted from a leaf and mixed with fat.

291 The woman's dress is invariably, at present, made from foreign cotton, [177] and is a plain sack with a hole for the head and two others for the arms. With the wind it blows out and makes her look like a balloon. The white cotton is dyed black with divi-divi, or yellowish-brown with mora [386] (yellow wood), or reddish-brown with the suckers of mangroves. The Indians are exceptionally clean and nice in their dress, and, however [515] poor, keep a reserve suit for state occasions. Women alone wear the 301 *púna* and the *sirapo*. The púna are like a pair of braces; long strings of beads passing over each shoulder to cross each other on the breast and back, held in position at the waist by the sirapo, a sort of sash or belt made of beads likewise. Small strings a few ounces in weight are placed on the female child a few months after birth, and gradually increased, according to the strength of the child and the purse of the parents. Púnas are made with any beads except black, a red variety with white eye (*iarhára*) preferred, and weigh from 2 to 10 lbs. With sirapos any coloured bead will do, *piaur* or black ones the rule, and they weigh from 1 to 10 lbs. A married woman may wear the púna until [844] her first confinement, when it is laid aside. Poor Indians who cannot afford beads for the púna make it of cotton dyed black and braided. Among the many necklaces, tumas are the most valuable. These curious [172] perforated stones are only found in the graves of prehistoric races, both in the peninsula itself and the Sierra Nevada. There are many varieties. The round ones varying in size from a large marble to a pea are *tóma* (a name generalised by the Spaniards); those in shape of small charm-barrels are *amurud*; the pear-shaped, according as they are long or dumpy, *peringa*, and *guariringa*; the bugle is *parauria*, &c. Mineralogically they are bits of red jasper, cornelian, and reddish sardonyx. Their value depends upon the intensity of red and size. A large one at [435] present is worth a head of cattle; a necklace has from 15 to 30, varying in size. Bracelets are as varied and in as much profusion as necklaces; they are called *hápana*, from *ahapo*, the hand. On the foot they also wear strings of cornelians and beads. They have two names, the aristocratic *cushikandr* and the common *guauriheua*.

7:Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

Our provisions were at an end. We had been too generous and not rationed them strictly, the men having complained of hunger the whole time. Now we were suffering for it.

Away in the distance, well out of range, we saw a *venado*, a deer, making off through the cactus with graceful bounds. Where did the deer drink? Surely they would not dare approach the Indians' water-holes, which were either guarded or covered.

'Deer do not drink,' said the Indians. 'They are content with the dew they can lick out of the cactus flowers.'

We were thus without both food and water. We whites had tinned food, but the Indians only appreciated the empty tins. The Lad then offered to get us some food and water. He had not been away more than an hour, when he returned with a young girl carrying a live kid in her arms. She wore nothing but the remnants of a woman's loin cloth, and apparently knew that white people did not approve of nakedness, for she tried to hide her charms behind the kid. We therefore gave her a piece of white cloth in payment, although it was really a pity to let her cover herself, for she was the shapeliest Indian girl we had yet seen in the peninsula. The cloth would protect her from the sun and make her fair-skinned and beautiful, so she was overjoyed and offered to show us the way to what she said was a much better water hole.

This new water hole was shaded by some divi-divi trees—the trees were withered and their shade sparse—and surrounded by reddish hillocks. It was not very deep and a couple of women were bathing in it. They paid no attention to us, nakedness in the bath being considered decent. Our Indians and animals were able to drink as much as they liked there, and we also filled our water-containers. Then we moved on looking for a suitable place in which to eat our goat in peace.

Gladtvet, our photographer, put up the tent to give us a little shade, and meanwhile the Indians slaughtered the kid and cut it up. My wife cooked the pieces we had taken for ourselves, helped by the little girl who had come with us. She was now wearing the piece of cloth like a pinafore and